Volume 107 No. 10 OCTOBER 1945

Millennial Star

"O Lord, our Lord, how excellent is thy name in all the earth! who has set thy glory above the Heavens."

Ode to the Almighty

The stanzas which follow are taken from a sublime ode written by a great Russian poet, Derzhavin. Its title, in the Russian language, is Oda Bog, "Ode of God." Sir John Bowring, (1792-1872) who made the translation here given, in a footnote to his work says: "This is the poem of which Golvonin says in his narrative that it has been rendered into Japanese by order of the Emperor, and is hung up, embroidered with gold in the Temple of Jeddo. I learn from the periodicals that an honour homewhat similar has been done in China to the same poem. It has been translated into the Chinese and Tartar languages written on a piece of rich silk, and suspended in the Imperial Palace of Pekin."

It seems a great pity that such respect should be so easily forgotten. Perhaps if the nations had kept the meaning of this great piece more potent much of the suffering we have endured would have been avoided.

O Thou Eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devastating flight
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God, and know no more!

★

In its sublime research, philosophy
May measure out the ocean deep—may count
The sand or the sun's rays; but God! for Thee
There is no weight nor measure—none can mount
Up to Thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like moments in eternity.

(continued on inside back cover)

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

Vol. 107 No. 10 October, 1945

The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year. 2s. per quarter. Single copies 8d. each.

EDITOR
Hugh B. Brown

Associate Editor
James P. Hill

149 Nightingale Lane, London, S.W.12. Telephone: Battersea 4510

"Ye shall know the truth, and the truth shall make you free"
John 8:32

TRUTH IS HERE!

The philosophy of "Might is Right" has been exploited in violent manner, to the cost of man, for nearly six years.

No peoples are at war one with another upon the earth at the present time.

The situation now is, that the nations who have fought to win peace have succeeded because they have overcome might with superior might. Question: Is that Right? It seems paradoxical.

When one realises that the Fulness of the Gospel is upon the earth: that the revealed Word of God is here, with us: that His Church is established, with the power and effective organisation to bring man to a complete realisation of Truth, one is appalled at the colossal stupidity and stiffneckedness of man. One is amazed at the wholesale rejection of truth that is so common; and we have the audacity to name this an enlightened age. In the sense that new light is upon the earth yes, in the sense that great progress has been made, that has benefitted man temporally, yes! but, as man has soared upward in inventive genius, he seems to have sunk terribly low in spiritual concepts. With his discovery of principles of truth and scientific facts about him, he has claimed the honour of discovery unto himself and rejected the source from which they came. In so doing, he has become sated with his own pride of work and has developed his knowledge to his own destruction, now physically, as well as spiritually.

It is a grave situation and the time of the end cannot be far off. There is no work more urgent than the warning of mankind. Let us serve. With all our heart, might, mind and strength let us serve, remembering God's words:

> "For behold, I will gather them as a hen gathereth her chickens under her wings, *if they will not harden their hearts.*"

J. P. H.

IS THERE A MASTER RACE?

By Dr. John A. Widtsoe

THE Nazi betrayers of Germany declared that the Germans are a "master race," to whom other nations should be subservient. Indeed, the German word **herrenvolk,** used freely during the late war, connotes a people which has serfs, upon whose toil the **herrenvolk** live in luxury.

This stupid and insolent claim originated in some conceited brain, probably military, several generations ago. It was not at first taken seriously by the German people. But it had such appeal to human vanity that it was fanned into popular favour by several philosophers. At least one of these, the most often quoted (Nietzsche), was of unsound mind. Hitler, himself mentally ill, used the doctrine of German superiority over all other peoples as a bulwark for his incredibly insane, inhuman ideas which threw the whole world into horrible, bloody warfare. The recent military defeat of the axis powers has laid low for the time being, it is hoped forever, the untenable notion of German superiority among the nations. Belief in a "master race" is an evidence of ignorance of the long history of man on earth. The procession through the ages of Egypt, Babylon, Greece, the various nations of Europe, and many others, refutes the doctrine of the final superiority in any one nation. However, when power came into the hands of these ignorant and mentally oblique proponents of the "master race" theory, they entered into this unhappy war much as a goat butts its head against a solid wall. Ignorance is blind.

Human experience has shown that in all peoples, even in those whom we call semi-civilized or barbarian, lie powers of body, mind, and spirit, which may be developed to match our most "civilized" attainments. Cultivation of these gifts, under the further influence of environment and heredity, will lift men of every land and climb into greater power. It may take longer with some than with others because of their stage of development, but the possibility of growth is there. As a mass, in innate qualities, there is little difference among races.

There are highly endowed individuals in every land, whose heads are above the crowd—the Platos, Galileos, the Tennysons, who see and do things beyond their fellows. These are the great men of history upon whose thoughts and labours our civilization has been built. They are the artists, writers, scientists, and thinkers who have shaped the lives of the multitudes. They are the Newtons in their respective fields. They are really the final answer to the "master race" question, for every nation has produced some of these mighty minds. They may arise in any society, anywhere. No one nation has built the world of men as it is. Instead, it is the product of people of many lands. Nature has not recognised a "master race" with geographical or racial limitations.

The believer in the "master race" thinks too often of bodily prowess. He is likely to look upon physical strength merely as a means to subjugate his weaker brother. That has been the mistake of Prussianism. He forgets that the members of a "master race" must, above all things, be evenly balanced, and that the developed body is only one mark of superior man. He should also remember that it is a commonplace of knowledge that many people who are on the way to civilization, but yet in the lower stages, have great physical vigour. Witness the Indians of America, the hill tribes of Asia, or the Negroes of Africa. Bodily vigour depends on wise methods of living, notably simplicity in diet and occupation. Among Europeans the self-styled "master race" has no preeminence of physical vigor. Such a claim is idle boasting.

Similarily, no one nation leads in the possibility of intellectual achievement. Nevertheless, it is here that the proponents of the "master race" fallacy have made their greatest claims. They would have us believe that the major conquests by the mind have come from one or a few nations. Even a casual study shows that the world's intellectual history, in

every field of endeavour, has been written, painted, sculptured, sung, and played by many peoples. Mental gifts, and those of the emotions, have descended upon poor and rich, just and unjust, from China to America, with no reference to geography.

In the case of science, for example—from the leaning Tower of Pisa to the atom-smashing cyclotron in Berkeley—at least fourteen nations have been concerned with the building of modern science, and nearly all nations are entering the arena.

In the number of notable scientific discoverers, England, France, and Germany shared about equally; but there were key men in the smaller and less known countries, without whom the others would have been helpless.

Radio, the wonder gift of science, has come to its present perfection by the labours of men in at least fifteen different countries. Some of the most important radio discoveries and inventions came from the smaller, less esteemed lands. The radio results won in any one country, if assembled, would not give us the radio as at present understood and used. In the number of men who have contributed greatly to radio, Germany is a very poor third.

Likewise, spiritual outreachings are not peculiar to one country. Instead, in every land men have sought the gifts of the spirit. Even the savage has pondered upon the meaning of life. The whence, why, where questions persist in the thinking of every person, great or small. Men have arisen in every land, who have tried to formulate the way to happiness, for the benefit of themselves and their fellow men. And millions of soul-hungry men have followed them. The religions of Egypt, China, India, and Persia, are examples. In the Christian world, this eager spirit has resulted in numerous sects to correct the evident departures from the true gospel of Jesus Christ.

The "master race" claims, as used in this war, are sheer poppycock, used by characterless men to further their own interests. There has never been a monopoly of mastery in human achievement by any one nation. To claim so is simply to allow lawless nationalism to run wild.

Nevertheless, it must be admitted that there is the possibility of a true "master race" or group, excelling all others in human powers. Its membership will include all who seek truth, and, having discovered it, set about at any sacrifice to accept and to practice it. They have acquired mastery over themselves.

The Master of that group will be Jesus, the Christ. Conformity to his plan of salvation for men will be their law, for thereby they will win the desired health and strength of body, mind and spirit. Thus they will move towards perfection.

The objective of this group will be not only to help themselves, but also to bless all mankind, and to lift all men to their own stature. That is the difference between the false "master race," and the true redeeming leadership of the world. The first is selfish; the other unselfish. The first is limited to one nation; the other covers the world, believing that "of one blood hath God made all men." The first is of the devil; the other of God.

The "master race" doctrine of the late war was an ugly delusion conceived by the powers of evil, whose prince is Satan, the devil. IMPROVEMENT ERA.

"To isolate and treat carriers of hate is an act of moral sanitation. The time will come when we will see that hate is a disease, and we will treat the hawker of hate as we treat the peddler of diseased meats.

"The issue is not one that can be resolved by suppression. It can be helped by an abandonment of the hate method and by dispassionate discussion among the civic-minded leadership of our communties."

DAVID LAWRENCE, The U.S. News.

THE PRICE OF PEACE

By Pfc. E. J. RICE, U.S. Army

I AM simply a Private First Class in the army of the United States. I am not, and never have been, a statesman, a scientist, a writer, a politician, an orator, a critic, a judge, an educator or a lawyer. I am just plain "GI Joe". I am proud of the principles which I, in some small way, help to defend; happy that I am a citizen of the United States. I have lived with liberties which I passively accepted but never fully appreciated. Although, in comparison with the role of others, my part in this war has been relatively small, I have suffered the shock of having these liberties torn ruthlessly from me in order that I might help to save them. I have also been denied the association of loved ones and my soul cries out with the desire to return to them. I have seen men die—many men; men full of life, hope, and a desire for peace. I have seen devastation and destruction beyond the power of description and I have looked with pity upon innocent people driven from their homes. Soon thereafter, I have seen those homes crumble till nothing remained of whole cities but scattered piles of brick and debris. What will become of the children who used to play there? Where are their fathers? Are they lying lifeless on some battlefield? As I write the building shakes as if moved by an earthquake; great guns roar out defiance and artillery shells hiss through the air on their mission of destruction.

With civilization in such a chaotic state, I cannot help but wonder—who has failed? Why has God so forsaken us; left us groping so hopelessly? What must we do to secure for the generations to follow the peace for which we yearn. What can I do to compensate for the mistakes of the past? Daily, my mind has been obsessed with these problems and I feel lost in the magnitude of them. If I could answer those questions for myself, change the course of my life to conform to principles conducive to everlasing peace. I would do so. But what of the others? What hope is there that a private in the army of the United States could exert enough influence to alter, not only his own life but also the course of the world? Still I cannot be satisfied to remain passive longer. History records our struggles for liberty, our victories, and then, our passive acceptance of that freedom. As a result we have been walking on the edge of a precipice where the river below meant slavery. No, I am determined that no matter how humble, how simple my contribution may be, I must advance my convictions in the hope that they may join with others, and still others, until the rising sentiment encompasses civilization everywhere.

I appeal to religious men all over the world. God has said, "I, the Lord, am bound when ye do what I say; But when ye do not what I say, ye have no promise." What does that mean? To me it means that if you follow the pattern of Christ, God is bound to extend the blessings of peace and happiness. Men and women who feel that God has forsaken them in this crisis. I appeal to you in all sincerity to study the word of God and conform your lives to that word!

To men and women who believe that the boundaries of their existence are not the city limits, the border of the state, the frontier of a nation; but rather that the realm of their existence encompasses a world wherein it is important that our friends be not limited to our next door neighbours, but also include the people of Russia, China, Germany and the people of the world everywhere—to you I suggest that you create, and lend your support to, a plan of universal education. How can we hope to understand our fellow man if we are not acquainted with his customs, his religious convictions, and, most important of all, his language? Recent trends of thought believe it necessary to establish an International Association for the Maintenance of Peace. Why not, at the same time, establish an association for international education to select a universal language and to agree on a curriculum which would

aid in establishing universal good fellowship. In my opinion this would accomplish much toward mutual understanding so essential to the foundation of a lasting peace.

Perhaps the plan is far-fetched and impractical. I call upon men with vision and foresight; men actively engaged in the field of education to reason and wrestle with the idea. I would rely on your judgement.

I appeal to men and women of responsible positions in Government. If you would maintain peace for us, then cast aside selfish ambitions for personal gain; renew your acquaintance with the principles for which great men have fought and died; renew your pledge to the people you serve, to serve righteously and thoroughly. Great men are those who serve humbly. May that be said of your leadership! As you take over those responsibilities of your office, forget the differences of opinion which characterised your campaign and co-operate with one another in the basic things which are always right. Do this to protect what your sons and my buddies gave their lives for.

Men of science, I feel humble indeed as a result of the vast difference in my position in comparison with your position. But if the sight of death and human suffering gives the right, let me call upon you chemists, engineers, and inventors to realise that the fate of your children and all mankind lies in your hands. Science can be used to produce happiness and growth, or it can be used to produce misery and ruin. Which shall it be? If the scientists of one nation put the means of destruction in the hands of those who would destroy, then the scientists of another nation must, of necessity, do likewise The world is small, and, here again, we must rely upon an exchange of international thought; cooperation in the interest of the human race. Modern progress has given that responsibility to you.

And now, because I realise what a tremendous part you have played in shaping my concepts and the opinions of the masses, I appeal to the editors, journalists, and writers to cling steadfastly to the truth, to principles of good sportsmanship. Use the great power you have to bring about universal good fellowship. Do not sacrifice the happiness of the many to accomplish the selfish purposes of the few!

I appeal to the people of our great nation, and of all nations, to watch carefully, guard tenderly the inevitable growth of their nation as they would the life of their child. His life may depend upon it. Rise up and crush every design of evil men who would subjugate a nation to slavery. I appeal to you to consider your right to vote a sacred right. Use it in support of righteous men and righteous principles. Keep informed about laws, tariffs, and international disputes that may affect our status with our neighbours across the seas. We must stamp out that which would antagonize them, and support that which will still incur their favour. We must be firm both in this policy of peace and in rebellion against any effort to suppress freedom.

On behalf of those who have given their lives; those who have suffered many deprivations and hardships; those who now make sacrifices, I appeal to all the living to begin, now, to take an active part in seeing to it that they shall not have suffered and died in vain. With whatever power we have at our disposal we must not allow this catastrophe to repeat itself. We may accomplish successfully a physical conquest of the world. We have however, accomplished but little unless we follow it up with love and good fellowship.

Therefore, in conclusion, I, a private in the service of my country suggest to all who are willing, to pattern their lives in conformity with the philosophy of love; to accept positions of leadership in humility and a desire to serve their fellow men everywhere, to create a spirit of cooperation among scientists everywhere; to support any effort made to unify the nations of the world; to consider your right to vote a sacred right and use it to suppress error and safeguard peace. If I have accomplished anything toward this end by this expression of my tenets, I am elated. Because I can hear my buddy say. "Thanks, pal, I gave my life for the things you are fighting to maintain. Together we can't lose."

THE WORLD CRISIS TODAY

By President J. Reuben Clark, Jnr.

The following baccalaureate sermon was delivered by President Clark before the graduates of the Utah State Agricultural College at Logan, Utah, on Sunday, June 10. 1945

HE WHO touches the mind and soul of youth lays his finger upon the most delicate and sensitive of all the Creator's works; and God will hold strictly answerable him who soils or mars these most perfect of all His handiworks.

I come to you with a full awareness of that truth, and with a prayer that the Almighty who, ruling the universe, lets no sparrow fall without his notice, will so guide me that what I shall say will help someone to face better the problems which lie ahead.

It must in truth be said that Christianity, motivating the nations of the modern world, has brought to mankind more of comfort and ease, of human well-being and health through the conquering of plagues and disease, the cure of ailments, the restoration of the halt, the lame, and the blind; has given to the common man more food, more clothing, more shelter; has brought to the unfortunate and never-do-well a larger measure of equality with the thrifty and industrious; has brought more upbuilding leisure into the homes of all their peoples and especially the homes of those who must labour for their daily bread; has fostered more of education and culture among all the people; has filled people's lives with more happiness and joy; has harboured more of love and charity and common brotherhood; has given less place to hate and terror and cruelty, than have been given to humanity by all the Pagan and non-Christian nations since the beginning of time, much as they have at various eras contributed from the Age of Pericles and before down to this day. God has blessed his peoples temporally and spiritually when they have followed him, beyond the most ecstatic dreams of any of the peoples of antiquity. He has showered upon his peoples, even as a gentle, germinating, nourishing rain, a wealth of blessings in art, in literature, in science, embracing all that goes to make life profitable and enjoyable for his children. Christianity has brought to all those who have truly served the Lord an increasingly loftier concept and knowledge of life and its purpose, of the relationship between God and man, of the origin of man and of his ultimate destiny, and of the glorious service and achievement that shall come to those who endure to the end. For as Jesus said in the great prayer in the Garden: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent."

All this should be in mind as we go forward in this service, for it is to Christianity that all this is due. Men have failed, but Christianity has not. Christianity must be saved whatever else shall fall, for through it comes the salvation and exaltation of the whole human race. It can and will be saved if we preserve the Christian way of life which our Constitution protects. It will scarcely be preserved otherwise. It is because of these facts that I am speaking to you today.

A WORLD CRISIS.

We now face one of the great crises of all history, a crisis that has not passed with the surrender of our enemies in Europe and that will not close with the defeat of Japan. It could be, and probably is, as fateful a crisis as that between the East and the West, that begun at Thermopylae and ended at Mycale with the destruction of the Persian hordes; or as was the crisis that embraced the battle of Chalons and later the fall of the Roman Empire under the weight of the onslaught of the Goths, the Huns, and the Vandals, and the plunge of Europe into the "dark ages"; or as was that crisis which came when Charles Matel beat back at Tours the threat of a Moslem conquest of Europe.

In all these crises, and in our own, we should not mistake for the real problem, the marching armies, the din of battle, neither the shouts of victory nor the groans of defeat and despair. These have been and are but the culminating outward signs of the deeper and almost hidden long-contending forces that, now in one guise, now in another, have through the ages striven for mastery. The battle fronts have at most been but the turning posts in humanity's march along the course of the world's history.

THE PROBLEM.

The world crisis today, the issue which we face is this: Shall we ourselves go forward, and shall the whole Christian world proceed along the roads, Christian roads, we have followed since the modern world began, roads that have led to our Christian world achievements, a few of which we have just recited, in culture, economics, government, and religion, roads that converge upon the goal of eternal life; or shall we desert these roads and the concepts which, lying behind, have urged us along them and try some so-called new ways, though in reality not new ways but old ways that have been tried in the past, always, as history shows, failing.

I take your time to discuss these matters because freedom of conscience, which embraces freedom to worship, is the most precious freedom God has given to man, and where this freedom is found all other freedoms are attainable; where this freedom is not, other freedoms are crushed out.

NOT DISCUSSING POLITICS.

It is not my purpose to get over into the field of politics and government. This is not the proper time or occasion for that. But yet we must have in mind a skeleton of the facts that make up our problem even if they shall concern themselves with what we are now terming politics Because today government has touched our daily lives so intimately in all their relationships, and all these governmental touchings have been so tabbed as political, that we can not discuss anything relating to our material welfare and existence without laying ourselves liable to the charge that we are talking politics. Yet, where any matter touched by the State has to do wih our spiritual welfare, our religion, the Church (meaning all churches) not only may but must be concerned. For as the Church may not interfere with the State, so the State may not interfere with the church, subject to certain limitations which it is not necessary to discuss here.

CHRISTIANITY MUST HAVE A FREE PEOPLE.

We may begin with the demonstrated fact that the open practice and living of Christianity is possible only among a free people. Absolutism in government, whether in a single dictator, in a despotic minority, or in a crushing majority, is the mortal enemy of free thought, free speech, and free worship, the essentials of Christianity which, again I say, must be saved.

There are great forces now at work to destroy these God-given rights and Christianity. I want to say something about them.

THE CORRUPTING AND PERVERTING "ISMS."

In the last half of the seventeen hundreds, beginning in the 1750's (Mellor, Hastings Encyclopedia, sub voce Socialism, page 638 Taylor, Hastings, s. v. Communism, page 777), two systems of revolutionary thought emerged. One system deals with our social, economic, and governmental order, the material things and

aspects of life. This system is twofold, embracing Socialism and Communism, and with these two I shall always hereinafter include, without naming them, those other family members of this foul brood, Nazism, Bolshevism, and Fascism. The other system (also with two important factors) deals with our religious beliefs, through what we call "higher criticism," and its twin "rationalism." Through the nearly two hundred years since their birth, which was practically as the birth of twins with a common sire of Error (save as to Communism and "rationalism," both of which reach back into antiquity, to Plato's Republic and dialogues (429-347 B. C.), these revolutionary systems have gained such influence as now to constitute a threat against our whole existing order, material and spiritual. Each of these two systems has gone forward under its own power, yet with such a full complementary relationship and activity, the one to the other, as can be accounted for only by assuming they are directed by one superior malevolent intelligence.

It may be said here that the great apostles of the material systems have often been men of high ideals and of lofty purpose, but their inspiration has come from the wrong source, and so they have reached wrong conclusions and have advocated wrong principles and methods.

Socialism, reduced to its lowest terms, aims at a revolution, by force if necessary, against our whole social and industrial order and existence, in matters pertaining to the production of the necessaries and luxuries of life, which production, in the new order, is to be wholly taken over by the State.

Communism aims at a revolutionary overturning, seemingly also by force if necessary, of our present system of distribution of products, the new system to be a completely equalised consumption and distribution, every man, speaking in general terms, to have the same as every other man, no more, no less, the amount any man gets to be wholly independent of how much he does for it, or whether or not he has done anything at all for it. The State is to take over this distribution. So between the two, we should have State production and State distribution, every man looking, on the one hand to the State, through some bureau or other agency, to tell him how, when, where, and at what to work, and on the other hand, every man likewise looking to the State to tell him when, where, and how much he can have of food, shelter, fuel, clothing, education, amusement, recreation, and religion, all this to be done by some bureau or other State agency. Do not mistake the foregoing for an attempted rhetorical outburst; it is not. It is a short statement of the actual facts.

Neither Socialism nor Communism has always taught the same principles nor advocated the same measures; these have varied as have the times and as have the people proselyted. These systems have never aimed at consistency in their proselyting, for in this they have always been opportunistic, advancing from time to time the principles that promised converts. But they seem never finally to have surrendered or fully abandoned beyond recall any principle or method once pronounced. Whatever might draw the multitude at any given time and place, that they have used and doubtless will use.

SOME METHODS THROUGH WHICH THE "ISMS" SEEK TO SUBJUGATE.

Before turning to specific statements of the purposes of these isms, we should perhaps, that you youth may be on your guard, say a word or two about the methods the proponents of these isms have said they might use, short of actual force, to bring about this revolution: One method that has been framed is this: they will gradually secure control of the regular State governmental machinery through the exercise of the elective franchise in the prescribed constitutional manner, but by corrupt methods including wholesale purchasing of votes by money, or through coercion by fear. Then, having so secured control, they will overturn the regular governmental order and set up the revolutionary forms. The Political Activity Committee of one of our great labour unions could be used for this purpose.

Another method talked about is to bring by general strikes of labour unions and

guilds such a chaos in transportation, production, and distribution, and in the normal, lawful processes of government, that the revolutionists could seize control of the governmental machinery and so work out their revolution. We have seen in other countries and to some extent in our own, incidents and operations that readily suggest how this could be done. A variant of this is the sympathetic strike or French syndicalism.

Still another method that has been proposed is thoroughly to bureaucratise the regular governmental machinery; then to make government so intricate and complex that the normal machinery cannot manage it; following this to usurp and lodge all governmental operations in the executive department; then through and by the administrative bureaucrats that shall have been trained in the functions of the regular governmental legislative and judicial agencies, they will, finally, when the critical moment comes, openly take over, by a planned peaceful revolution, the whole government, abolish the Constitution, and rob us of our free institutions and liberties. Our own alhabetical bureaus and their practices show how easily this could be worked out.

Lastly, these revolutionists propose the outright use of force.

Each of these methods leads to the utter destruction of our present social, economic, and governmental system, and the setting up instead of some system that shall make of the State, collectively or in separate units, the despotic head of all human activities, including religion, and again I say, only because it all threatens Christianity am I speaking about it to you today.

Unfortunately, as I have said, this multi-headed system has made it wholly clear that in order to reach and to maintain their revolutionary objectives they must do certain things which intimately and vitally affect every Christian, not only to his own destruction but to the destruction of Christianity itself, which today is our concern. Otherwise I should have left this whole matter to the politicians and would not have mentioned it here. Yet in order that you young people may be properly on guard to preserve your liberties and your religion, I must if I am to be honest with you (and I am sure you would wish that) name some of them.

THE "ISMS" ARE AGAINST INDIVIDUAL FREEDOM.

We have already said that for the effective worship of Christians, there must be a free people. Yet this multi-headed revolutionary system, with their illicit offspring, plan a destruction of our personal liberties and the establishment of complete absolutism. One writer says: " . . . the revolution which is to replace capitalistic society by a new order must rest on the realisation of the fact that they are being robbed of their freedom as persons." (Mellor, op. cit. p. 643.) Or as another writer puts it: "Any communistic success is conceived only at the price of **the absolute surrender of liberty.**" It "would have to control everything absolutely—the family life, even in its most intimate aspects, as well as the commercial undertakings . . . Unless some are to do more than their share of production, a watch has to be kept over the labours of all. The hours of rising are fixed for everyone, the clothes they must wear, the food they must eat—all these things have to be ordered in the interests of the diligent as well as of the lazy, and the result is a perpetuation through a man's lifetime, of the condition of a child at school." (Taylor, op. cit. p. 777.)

Thus men are to be completely regimented in their whole living. They lose their initative and their God-given free agency, had from the very beginning Their only freedom to be the slave of the State. Liberty, as we have always known it, is dead. We cannot live that life and live Christians at the same time. That is my reason for mentioning it today.

(continued next month)

ESSENTIALS FOR SPIRITUAL DEVELOPMENT

By Stephen L. Richards
of the First Council of the Twelve

Address delivered at the Friday morning session of the 115th annual conference, April 6, 1945, in the Assembly Hall

I PROPOSE to use the opportunity afforded me at this general conference of the Church to read a letter which I have prepared. My thought in presenting it here is that the message of my letter may have better prospects of reaching those to whom it is addressed, and also that the sentiments which I have expressed may serve some useful purpose with my brethren and sisters in an endeavour comparable to my own. I shall be most grateful if this thinking proves to be justifiable. The letter is addressed:

To my friends and associates in various lines of endeavour who are not identified with the Church which I have the honour to represent.

My dear friends:

For many years it has run in my mind a desire to approach you on the subject of religion. I find it difficult to justify my delay and to discover any good reason why I have been so hesitant to talk with you about spiritual matters. I suppose that it is chiefly because I have indulged the assumption that everyone's religion is to be regarded as such a personal and private thing that I have felt more or less constrained to keep off the subject, except where casual questions have arisen which have brought on brief conversations. You will wonder, perhaps, in view of such diffidence in talking to you, why I now choose this medium of an open letter to broach the subject and express my sentiments to you. The only answer that I can give, and it is not a very good one, is that it seems to be the easiest way of expressing myself to you without intruding on the privacy of your views without your consent.

I hope you will not resent my concern in your spiritual welfare. I must frankly admit, and I hope the admission will not too seriously affect your consideration of what I have to say, that I am prompted in part by an earnest desire to disseminate what I regard to be vital principles of truth among all men. You will be inclined to immediately label this as "propaganda," and unfortunately that word has come to bear the stigma of the imposition of one man's views on another. I hope you will accept my disclaimer of any attempt to force my ideas on you, and I hope, too, you will believe me when I say to you in advance that my personal regard for you is the chief motivating factor in the writing of this letter.

Without affectation, I express my admiration for the splendid virtues which I have seen in many of you. Your integrity, impeccable honour, generosity, courtesy and ability command my esteem. I often think of you as representatives of the best types of Christian gentlemen and ladies. I have gained much from your association. I am sure that a great part of your thinking and good works is prompted by Christian ideals. I have no doubt that many of you have been schooled in and accept the almost universal Christian doctrines of the Fatherhood of God and the brotherhood of man, the atonement of the Saviour, the immortality of the soul, and the good life of virtue and altruism taught and exemplified by our Lord.

I cheerfully and gratefully acknowledge the beauty and efficacy of these great doctrines and teachings and the universal distribution of the spirit of God in the

earth. I am sure that the Christian doctrine and faith over the centuries have been the mainsprings of the civilizing processes which have brought beauty, culture, science, and education to their present high state of attainment. Christian doctrine is also responsible for the finest concepts of liberty and justice which prevail in the world. I have profound gratitude for the great brotherhoods and congregations it has fostered and every good cause which has emanated from it.

It is needless to say also that I have the deepest admiration for many individual Christians who ally themselves with the various Christian denominations of the world. I do not question the sincerity of countless thousands who give themselves to God—who strive with all the power and knowledge they have to serve him and keep his commandments. I feel sure that he accepts their devotion; that he answers their prayers of faith and humility and that he recompenses their every good act.

I have deemed it desirable to so set forth my appreciation of the general Christian doctrine and faith in order to make clear to you that it is not a substitution of these lofty Christian principles which have been disseminated throughout the world for so many centuries which we have to offer, but it is in essence, a refinement, an extension, an enlargement, and a perfection of them which I take the privilege of bringing to your attention. You will pardon me, I hope, if I venture the observation that many of you, for whose ability in normal investigation and research in the discovery of facts I have the highest opinion, have been distracted from the attainment of a real understanding and concept of the work in which I labour, by having your attention focused upon some aspects of it which seem to differ from the teachings and practices prevalent in other Christian denominations. For instance, you are all pretty well acquainted with what we call the Word of Wisdom, with the tithing system of the Church. These and other somewhat unique practices of the Church have. I often fear, stood out so prominently in your observation and contemplation of the Church and its doctrine that you may not have troubled yourselves, because you may not be particularly attracted by these unique things, to delve into the fundamental concepts and principles underlying not only these special teachings and practices but the whole body of truly Christian doctrine which we have to give to man. It is true that we regard it as important to refrain from the use of liquor and tobacco and to pay tithing, but adherence to these standards does not alone constitute complete conversion to and understanding of the latter-day work, although generally they are very acceptable evidences of it. I would like, if I can, at least, to glimpse for you what I regard as being the more basic foundation principles set forth in the latter-day interpretation and presentation of the gospel of Jesus Christ. I hope I can make you see that these concepts and interpretations are not in any way antagonistic to the true Christian principles to which many of you subscribe, but that they serve to make the Christian doctrines you have accepted more vital and real and more potent in the realization of the hope and faith your Christian experience has brought to you.

Now I must proceed upon the assumption that if you have any interest in religion, and in the Christian religion in particular, your interest prompts you to want the truth and to secure for your life the best which is obtainable. I am sure you will agree that the chief objectives of the whole Christian doctrine are to improve life here and to attain a good and eternal life hereafter Perhaps these two objectives are in reality one. for I think it safe to say that most Christians contemplate a relationship between life here and life hereafter. Now, one of the first contributions which the latter-day interpretation has to offer is in this very matter.

I do not pretend to be such a student of the exposition of Christian doctrine over the centuries as to enable me to say with assurance that the distinction between general salvation and individual exaltation was never set out in Christian teachings prior to the advent of the latter-day work, but I am certain that it has not been stressed in recent Christian utterances. This distinction between sal-

vation and exaltation we regard as being indispensable to a true understanding of Christian truths. We, as many of you, are persuaded that the teachings of Christ fully justify the conclusion that he came to earth as the Saviour to atone for the transgressions of our first earthly parents which removed men in mortality from the presence and association of God, our eternal Father. We may not be able to explain the method by which the atoning sacrifice of this one man could accomplish the redemption of all men from the original fall, but we do know that that was the purpose and the effect of the atonement, and we have full justification for believing that the atonement brought life after death to all humanity irrespective of the goodness or the badness of individuals. Resurrection from the grave is just as universal as death, and general salvation in the sense that all are saved from the effects of original sin and that all will be immortal souls is the universal gift of the Son of God. Individual exaltation, however, is something different. Through a latter-day revelation came the information that there are stations and gradations of position in the future life as in this life, and naturally there are places of preference. These various stations are referred to in the revelation as being kingdoms or degrees of glory, and their exposition serves to amplify and clarify the Saviour's reference to the "many mansions" in his Father's house, and other scriptural passages. By exaltation is meant the attainment of the highest station, the most preferential position in the future world of varying kingdoms and glories. The highest place or kingdom is called celestial, and it is in the celestial kingdom that the highest aspirations of the Christian are realised. This is exaltation.

I cannot tell you in this letter all that exaltation comprehends. Our concept of heaven is a study of no small proportions. and it presupposes a considerable knowledge of other revealed theological principles. It must suffice for this writing to tell you that it contemplates not only the preferential condition in the hereafter—a coming back into the presence of the Father and the Son, but it projects into the future a state of perfection of the human soul The immortal soul which is the union of body and spirit becomes invested with the divine nature of our eternal Father and our elder Brother, Jesus Christ. One's power of accomplishment are unceasingly multiplied by the eternal acquisition of knowledge. As a companion of the Father and the Son, he joins and assists in their work. While it is impossible for the finite mind concretely to visualize the scope and nature of divine operations we have sufficient knowledge to teach us that they are of the highest order and satisfy the most idealistic craving and aspiration of the human soul. In purpose and scope it is a never-ending experience in eternal progression and achievement.

We learn also from the revelations that in this lofty state of exaltation we are to enjoy a perpetuation of the kinship and ties which have bound us to our dear ones in earth life. We have the assurance that things which we have prized most here in this life—home and family—are not to be denied us when we pass from mortality. Husband and wife will still be companions, sons and daughters forever our children, and the sacred establishments of home wherein they were bred and nurtured will be spiritually perpetuated. And then we learn, too, of a profoundly sacred principle and promise held out for those who attain exaltation which, I mention to you with a little hesitation because I have not yet laid the foundation for it, and that is this: That these eternal homes of the future life shall be blessed with eternal increase so that families never cease growing in number, in virtue and power, ever continuing to subserve the eternal and beneficent purposes and designs of the Creator of the universe.

I am keenly aware that much of this may seem highly theoretical and ethereal to you, and some of it I would not mention to you at this stage of discussion if I did not deem it necessary to an understanding of that which is to follow. Although it may have taxed your credulity and faith somewhat to entertain in your thinking the ideas which I have endeavoured to project concerning exaltation in the celestial kingdom of God. I wonder if many a devout Christian not of our

persuasion does not in his heart hope and pray reverently for some such condition as I have outlined as the embodiment of his future state whether or not he has ever consciously formulated his ideas into words. To see the Eternal Father and his Son; to enjoy something of their association and direction; to acquire more and more knowledge and more and more ability; to use increasing talent in the prosecution of God's work; to continue to enjoy the dearest relationships we know on earth; to build an eternal home with never-ending posterity, may not these be the embodiment of the hopes and righteout aspirations of a Christian, although he may never have tried to visualize them concretely before?

If it so happens that you have never asked yourselves the question: What does heaven hold out to me, a Christian: what do I hope to secure in life after death? I wish you would ask yourselves this question and be frank with yourselves in answering it. If you honestly conclude that you have never attempted any visualization of a future state, it may be that the concepts I have given you from modern revelation will help you to formulate you ideas. It may be, too, that if you have heretofore entertained views on the subject, the condition which I have described which obtains in the hereafter may pretty largely embrace the hopes and aspirations which you have had in more vague and uncertain terms.

In any event I am going to ask you to accede for the moment that in Christian theology there is a preferential state in the hereafter. It seems to me that it is not difficult for Christians who accept Christ's teachings of the rewards for the good life to make this concession. If, therefore, the ultimate goal of the true follower of Christ is to attain exaltation in the celestial kingdom, not just general salvation and resurrection from the dead which come to all through the atonement of the Saviour, not immortality which is the lot of every person whether he will or no. but this supreme glory, this incomparable blessing which I have tried so feebly to describe; if that is the ultimate objective, how may it be achieved?

In answering this question. I am obliged to discriminate. It would be a very easy and simple answer and one that I am sure would be acceptable to many people to say that nothing more is necssary than to live a good virtuous Christian life, all of which is necessary and indispensable to the attainment of exaltation. In one sense the Christian life is all that is necessary, but it is not the sense in which it is usually construed. Through latter-day revelation we learn that the true followers of Christ not only incorporate into living all the so-called Christian virtues, but they also accept, adopt, and conform to every law, principle, and ordinance of the gospel of Christ. They believe that the gospel in its entirety is designed and divinely instituted for the single purpose of leading the sons and daughters of God into his celestial kingdom. They recognise the fact that it has been in ages past and now is and will continue to be an immense gain for people to adopt the Christian virtues as a standard of living, but they know that exaltation, the supreme blessing, may be had only through obedience to every specific requirement laid down therefore.

Among the formal requirements, in addition to the good life, are membership in the Church of Christ, baptism, the laying on of hands for the bestowal of the Holy Ghost, the receipt of the priesthood and sacred temple ordinances revealed to and performed for those only who prepare themselves for initiation into the beauties and blessings of the celestial order. You may wonder why these formal ceremonies and ordinances are requisite. In this brief correspondence I can only tell you that they are prescribed by the Lord in his revelations to men, both ancient and modern, and that they are consistent with the principles and practices laid down by the Saviour who is the Author of the gospel plan during his ministry in the flesh. There is much that might be said by way of explanation and argument in support of these ordinances and their essential symbolism and vitality in the gospel plan. I am sure that an impartial investigation would persuade you of their reasonableness and desirability, but in the last analysis their acceptance must be based on faith in the revealed word of God.

Even in this brief sketch there is one more basic principle to which I must invite

your attention. I am sure you would regard it as a serious omission if I did not present it, for if you gave any consideration at all to the essentiality of the ordinances which I have mentioned as necessary for exaltation, you would surely want to know about the authority to administer them. Is this authority available? I am sorry I have not time at this writing to give you a full account of its bestowal by authorised messengers and its derivation down to the present time. I will have to content myself by giving you a legal opinion. It so happens that I have had some training in the law, and I have some knowledge of the competency and admissibility of evidence to sustain an allegation in a judicial tribunal. I do not hesitate to give it to you as my opinion, that there has been at various times since the origin of this latter-day work, competent legal evidence available for introduction in any court of law for the establishment and verification of the claims put forth by those chosen to originate the restored gospel as to divine authority conferred upon them, and as to the transmission of that authority to the present day. I cannot reasonably expect you to rely on this opinion. The most that I can hope for is that it may serve to prompt investigation.

There are other factors inherent in the nature of this divine commission which bring irrefutable assurance to me and my associates of its genuineness. I believe some of them would appeal to you.

Now, my friends, I am forced to a quick summation. In taking the liberty of writing you, I have assumed your interest in Christian religion and your acceptance of the Christ as the Author of the gospel. I have all too briefly reviewed the Saviour's atonement and its effect in bringing general salvation and redemption to the human family. All will be resurrected and secure the boon of immortality. There is an order in the resurrection of which some day I would like to tell you. I have pointed out the difference between general salvation and individual exaltation in the celestial kingdom which is designed to be the highest and final goal of the faithful Christian. I have mentioned the requirements for admission into this prefential state and the authority essential for the administration of the ordinances. This is but a skeleton outline of a few basic principles which have come in these latter-days with the restored gospel of Jesus Christ. There are countless other arresting concepts resulting from this new interpretation which make priceless contributions to the Christian doctrine. Out of my friendship for you, I have a great desire that you might hear these concepts, enjoy them and adopt them. I know they will bring richness into your lives as they have done in mine, and I know they are good for the world in the solution of its problems, but that is another subject, into which I must not enter.

I hope you will accept this letter in the spirit in which I write it, as one friend to another. If it shall serve to intrigue your interest in the least degree in the cause that is so dear to my heart, I shall be very grateful.

There is but one thing more. If you are prompted to give consideration to the things I have written about, I hope you will not be dissuaded in their acceptance by the deficiencies you may observe in the lives of some of us who have espoused this noble cause. We confess our weaknesses. We are trying to develop strength to overcome them. I ask you to try to look at the excellence of the message and overlook the faults of some of its adherents. Please judge it by what it has done in the elevation of the lives of thousands of our Father's children and by its inherent truth.

With kindest regards and the best of good wishes, I am,

Sincerely and fraternally yours,

STEPHEN L. RICHARDS.

MY brethren of this assembly:

I thank you very much for patiently listening to my reading of this letter. If perchance it should contain a thought which might be helpful to you in bringing the gospel message to some of your friends, I shall feel that your indulgence has been in some measure justified. That we may all have the urge and the courage to bring the truth to the understanding of our neighbours and associates is my earnest prayer. I ask it humbly in the name of him whose servants we are, the Lord Jesus Christ. Amen.

THE WORLD SAYS

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

A WORD TO THE WOMEN

"IF the housewife wants her house to look nicer, she has to work to make it nicer. If the people of this country want a better Britain, we shall have to work to make it better; and 'work' doesn't mean making propaganda speeches about the brave new world; it means the sheer hard daily endeavour that produces more and better goods, and services from the raw materials, from the land and from the man-power of the country. We must earn the money for benefits if we are to continue to enjoy them."

LORD WOOLTON.

★

CHRISTIANITY—PROSPERITY?

"A CHRISTIAN society is not necessarily a poverty-stricken one. The desire of the working classes not merely for political equality but for higher wages and better working conditions, is justifiable, and it is the needless starvation of this desire that has made possible the rise of atheistic Communism. Christianity, in short, can be reconciled with material progress."

MR. GEORGE ORWELL, in the "Observer".

★

A BLEND WANTED

"WHAT we need is a blend of the dynamic forces of competition and the ideal of public service in State employment. If we can instil elasticity and initiative into the Public Concern and can establish public service as the constraining principle of the Private Concern, we shall have the set up that we need."

SIR WALTER LAYTON, in the "News Chronicle".

★

"THE kitchen and the staircase are the scenes of most accidents in the home. Over 8,000 people are killed every year in accidents in and around the home. The number of injured is probably twice as many."

MISS ETHEL WILLANS, at Exhibition of the Royal Society of Prevention of Accidents.

★

"WORD OF WISDOM" Words of Wisdom

"YEARS ago, an Englishman gave me a tip: "The early morning cup of tea, taken when your mouth is foul, is the cause of more aches and pains than anything else. People should rinse their mouths and gargle with luke-warm water before they drink tea or anything else. Try it."

Well, I did try it, and stuck to it. Result: I've not had a rheumatic ache for years.

SAILOR, Reader of the "Sunday Express".

★

"THE question of the cause and cure of rheumatism is the greatest joke of all time. Your doctor correspondent would like to see a lot of money expended on research. What for?

Dr. Alexander Haig, discovered the cause of rheumatism years ago, and the remedy does not cost a penny.

A friend of mine can give herself rheumatism and cure it whenever she wants to. I passed on Dr. Haig's remedy to a man who had suffered from rheumatism for 40 years and in 14 months it had gone, and he felt better than he had ever felt in his life.

The remedy is: no tea, or coffee or stronger stimulants. Dr. Haig also advocates a vegetarian diet.

PETER F. SOMERVILLE, Reader of the "Evening Standard".

RECENT consolidation of some of the Branches of the British Mission emphasizes one phase of the Gathering of Israel which has not been stressed in the past. This grouping of the scattered saints makes available to them some of the blessings which the Lord has in store for his people who "come out of Babylon."

When he said "come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues" he did not refer to the moving from one country to another alone. Coming out of Babylon is a process of withdrawing from the association of the un-godly. One of the blessings of going to Zion is the opportunity of associating with those who believe in and live the Gospel of Jesus Christ. In a very real sense this blessing may come to the saints in Britain if they will participate with their brothers and sisters in the enlarged branches of the church.

The war, left many people, members and non-members of the church, disturbed, unsettled and restless. War is disruptive, distracting, scattering in its effects and one of the needs of the time is some cohesive, uniting, gathering influence which will offset this chaotic aftermath. Several small branches have carried on through the war years and have had their numbers steadily reduced until meeting together was an act of loyalty without much hope of benefit. It is easy under such conditions to get 'out of focus' and to come to feel that the church is small and ineffective and to begin to look about for other organizations and groups with which to associate. These times have driven some people back into Babylon and the church has lost members while the members have lost faith and deprived themselves of the blessings of the Gospel.

The larger branches make possible the organization of priesthood quorums, auxiliaries, activity groups, choirs etc. and give opportunity to all to participate without having such a multiplicity of duties that efficiency in any one is impossible. Thus the missionfield becomes a training ground where members may get valuable experience in teamwork, executive and administrative duties, relief and rehabilitation projects and other church activities preparatory to going to Zion later on. The restlessness above referred to should not be confused with the spirit of gathering. Responding to the call for local gathering will not only quiet distraction and restore calm but will become a stepping stone to greater opportunities.

Emigration and Immigration laws, transportation facilities, political and economic upheavals and other post-war conditions make 'going to Zion' a problem indeed. During the past century the church as a whole and many members in particular have had unpleasant and distressing experiences through hasty, premature and ill-advised emigration. With a rich background of experience, illuminated by divine inspiration, the Presiding Authorities of the Church have from time to time given instruction and advice on this important matter. Cognizant as they always are of the needs, and anxious for the welfare of the people the First Presidency have issued a warning which should be heeded by all saints in the mission field.

We quote the following from a letter dated August 28th, 1945 and signed by Presidents George Albert Smith, J. Reuben Clark Jr., and David O. McKay:—

"The missionaries should not hold out inducements to the Saints to gather to Zion on the score of bettering their material interest, as this is not the primary object of the gathering; neither should they unduly influence the people to emigrate

with a view of hastening their deliverance from Babylon. For it does not necessarily follow that because people have means sufficient to emigrate with, that it is wisdom for them to break up their homes and to come here; neither does it necessarily follow that because they may greatly desire to gather that it is wisdom for them to do so. But it does appear to be absolutely necessary, almost beyond question, that our brethren and sisters should acquire experience in the Church as faithful and consistent members of the same in their native lands before they come here.

The Elders will at once see the wisdom of this policy when they consider for a moment how exceedingly easy it is to present the Gospel and become instruments in the hands of God in converting the people and bringing them to a knowledge of the truth, compared to the greater and more responsible labour of directing them in a gathered condition, helping them to satisfactorily help themselves in the establishment of homes and uniting them in the bonds of brotherhood and love, so as to make them and their labours conserve the end which the Lord has in view, namely, the building up of the Zion of the latter-days. It will immediately occur to them that, when people of foreign lands render obedience to the requirements of the Gospel, and their motives are pure before the Lord in so doing, they instinctively receive the spirit of the gathering, whether it is definitely taught to them or not. This was strikingly manifested in the experience of some of the first Elders who laboured in England. They, upon being commissioned and sent to that country, were distinctly charged by the Prophet Joseph not to preach the gathering, because the Church at that time (at Nauvoo) was not prepared to receive and provide for the people whom it was thought might receive their message and want to emigrate immediately thereafter. But so strongly did the spirit of gathering take hold of the people who were converted by the preaching of those Elders, that they had to be restrained in their eagerness to emigrate, notwithstanding the fact that the preaching of the gathering had been studiously avoided. On the other hand it will be apparent to all that to be successful in the achievement of so great a work as the building up of Zion, the material to be used must be such as can be used, and which, when used, will reflect credit and honour instead of disappointment and regret.

In thus writing we do not wish to be misunderstood. We have no desire to unnecessarily delay the gathering of Israel, or in the least to discourage the Saints from using every means in their power to economize with a view to saving means with which to emigrate. On the contrary we constantly pray for the gathering of Israel, and rejoice to see the Saints come to Zion; and we emphasize the instructions of the missionary Elders to the Saints, to practice self-denial with a view to saving the necessary means to emigrate themselves and families. But we wish to impress upon you and the missionary Elders generally, that in the gathering especially, as in all things else connected with the work of the Lord on earth great wisdom must be exercised in order that the best interests of gathered as well as ungathered Israel might be best conserved."

Let us all accept this timely warning and counsel and re-dedicate our time and talents to the building up of the Church in Britain, to the warning of our neighbours, to the preaching of the Gospel by word and deed and then, whether or not we are permitted to gather to Zion we shall have earned the blessed privilege of eternal association with the saints who shall be "His people and God himself will be with them and be their God."

HUGH B. BROWN.

BRITISH MISSION

DISTRICT ACTIVITIES

BIRMINGHAM.—Brethren and Sisters released from office in the Sparkbrook Branch recently are Sisters Augusta Edwards, Brenda Heath, Iris M. Craig and Eugenie St. J. Yates and Brothers E. John S. Jones, W. Harry Dyson, and Brother Derrick Craig, this last brother also being released from the offices of 2nd Counsellor in the Sunday School. Sister Hannah Jevons was released from the offices of 2nd Counsellor in the Relief Society and Genealogical Class leader.

New appointments are as follows: Sister Brenda Heath as President of the Y.W.M.I.A. with Sister Eugenie St. J. Yates as her 1st Counsellor and Sister Beryl Heath as her 2nd Counsellor. Brother W. Harry Dyson as President of the Y.M.M.I.A. with Brother Wm. L. Buchanan as his 1st Counsellor and Brother Derrick Craig as his 2nd Counsellor and Secretary.

Brother Samuel Jevons has been sustained as 2nd Counsellor in the Sunday School and Sister Valerie St. J. Yates as Secretary in the Sunday School while Sister Doris Webb fills the position of Branch Pianist.

On Saturday, August 18th, at Handsworth Chapel, Gwyneth Megan Forward was baptised into the Church by Elder Wm. L. Buchanan and confirmed a member by President Wm. St. J. Yates.

On Saturday, August 25th, the Kidderminister Branch acted as hosts to the Sparkbrook Branch M.I.A. for the day. After games and a treasure hunt in Habberlee Valley, Kidderminster, all enjoyed an outdoor meal served on a garden lawn. The evening was filled with a dance at the Town Hall and a supper in the Kidderminister M.I.A. Room.

The Sparkbrook M.I.A. closed its Summer session with sausage and mash supper at the home of Brother and Sister Thornell. Community singing rounded off a most enjoyable gathering.

Sparkbrook Sunday School held an outing at Uffculine Park, on Saturday, September 1st. Games and races were conducted by Superintendent Wm. L. Buchanan, refreshments being provided by Elder William Harry Dyson.

★ ★ ★

LIVERPOOL.—On Saturday, September 8th, the members and friends of Wigan branch met at a farewell social in honour of Brother and Sister H. E. Heyes who are leaving the district. At a token of esteem and appreciation for the work performed by this couple a table lamp was presented to them by Brother Clifford Hartley of Wigan for the members of the Branch. The sisters of the branch co-operated in procuring the "mixings" for a fine iced cake for the occasion which was presented to Sister Heyes, who cut it and presented each person present with a piece. Games were conducted by Brother C. Hartley and dancing by Brother Herbert Webster.

Brother Heyes made expressions of thanks at the conclusion of a very enjoyable evening.

Liverpool Branch held its annual Sunday School outing on Saturday, August 19th when they took 19 children to Southport. A happy day was spent by the children and nine adults who attended.

The Spirit of Elijah, and a quaint little eighteen-seater bus, carried a party of Burnley Branch Saints into

the heart of the Pennine Chain. Travelling through picturesque country lanes, they arrived at the little old-fashioned village of Newchurch in Pendle. Leaving the bus, they entered the ancient Churchyard to gather names from the tombstones for the records of the Mission Genealogical Society. Many interesting things were discovered. For instance, that a certain James Aitken,formerly of Dundee, joined the forces of Prince Charles Edward in 1745 to fight in the Scotch rebellion. An inscription on another stone stated that John and Margaret Pate lived together in the bonds of wedlock honestly and happily, for a period of more than 68 years. (A fine record and worthy of note.)

Tombstone name gathering gives interesting work for groups to do and the above note is one of many that could be made recording trips to Churchyards throughout the country. It is a worthy work and should be prosecuted without delay.

★ ★ ★

NEWCASTLE District Conference was held in our Church at West Hartlepool on Saturday and Sunday, September 8th and 9th. A Social evening was held on the Saturday, under the direction of District President S. Short. Musical items were rendered by the Sunderland branch and a dialogue by the Middlesbrough Branch. Refreshments were served by the West Hartlepool Relief Society, which included ice cream. There were 40 in attendance.

Four sessions of the Conference were held on Sunday, the attendances being 46, 53, 74 and 90. Speakers during the morning and afternoon sessions were Sister Lilian Owens, Elder Albert Willmott, James R. Cunningham, George Wappett and Frederick W. Oates. In the afternoon session the sisters received instruction from Sister Zina Card Brown whilst the Priesthood met with President Hugh B. Brown. Vocal solos were rendered throughout the conference by Sisters I. Morris, H. Oates, V. Wappett and M. Foster. An anthem was sung by the Gateshead branch, and Sisters I. Jefferson and G. Quayle rendered organ and piano selections. During the evening session President S. Short, Sister Zina C. Brown and President Hugh B. Brown addressed the saints. President Brown, taking as his subject "The Stranger from Galilee," counselled the saints to live righteously that they may know Him when He comes. A wonderful spirit prevailed throughout all the sessions.

On Monday, September 10th, in the Sunderland Church, a special service was held. President F. W. Oates addressed the saints on the restoration of the gospel and the need of authority on the earth. A chorus "Bless this House" was sung by Sisters E. and H. Oates, N. Thompson and G. Quayle; and "Elijah" was beautifully sung by Sister Hazel Oates. Mission President Hugh B. Brown gave a very inspiring address urging the saints to come together and help build up the Kingdom of God. There were 69 in attendance including 19 investigators and 8 inactive members who have not been to Church for many years.

President Brown has amalgamated the South Shields, Gateshead and Sunderland branches. In future all Sunday School and Sacrament Services will be held in Sunderland at 3 p.m. and 6 p.m. respectively.

A baptismal service was held at Seaton Carew on Sunday, September 9th, prior to the first session of District Conference.

Derek Grant Short was baptised by President S. Short and confirmed by President F. W. Oates. Arthur Delwin Thompson and Alan Thompson were baptised by Elder S. Featherstone and confirmed by S. Short and Elder G Wappett respectively.

★ ★ ★

LONDON.—Children of the London Branch were taken to Southend-on-Sea on Saturday, September 8th, for their summer outing. Sunday School Superintendent Herbert S. Millard conducted the trip and reports that a most enjoyable time was had by the children and accompanying adults, who were all served to a supper in one of the town restaurants at the end of the day.

★ ★ ★

SHEFFIELD.—A baptismal service was held in Sheffield Branch chapel on August 26th. Darrell Grant Bailey was baptised by his father, President Herbert

Bailey and confirmed by Elder George W. Laycock.

Celebrating VJ Day, members of the Sheffield Branch held an enjoyable outing in Elsecar Park.

★ ★ ★

BIRTHS AND BLESSINGS

HARTLEY.—On July 29th, the tenth child of Sister and Brother Clifford Hartley of Wigan, born July 2nd, 1945, was blessed by his father and given the names of Philip Turner Hartley. He is the fourth son of the family.

★ ★ ★

THOMAS.—The infant daughter of Sister Effie and Brother Harold Thomas was blessed in the Hucknall Branch on Sunday, July 22nd, and given the names of Prydwen Margaret.

★ ★ ★

MARRIAGES

MOORHEAD-HATCH.—The Wedding of Sister Doreen Lucy Moorhead to Reed Pearce Hatch of Cardston, Alberta, Canada, was solemnised at the London Branch Chapel Saturday, September 1st, 1945. The ceremony was performed by District President George F. Poole. President Allen Osborne of Luton gave the bride away and Mr. Lionel Pacey acted as best man. The bride was attired in dusky pink and wore a corsage of pink and white carnations. The London Branch Choir rendered a musical selection while Sister Florence Mead assisted at the organ throughout

★ ★ ★

ROBINSON-THORNHILL.—On Saturday, June 2nd, 1945, the marriage took place in Nottingham, of Sister Dorothy C Robinson of the Nottingham Branch to Brother Eric Thornhill of the Royal Canadian Air Force whose home is in Cardston, Alberta. The bride was given away by her father, Brother Joseph Robinson and was attended by three bridesmaids and a small page boy. Many friends and members enjoyed the lovely reception given in honour of Bride and Groom. Sister Robinson recently completed a six months' mission in the Sheffield and Birmingham Districts.

★ ★ ★

COOKMAN-LEWIS. — On Saturday, January 20th, 1945, in the Burnley Chapel, Sister Joan Cookman of Preston, was married to Elder Marvin Jesse Lewis of Ramah, New Mexico. The bride's father, Elder Parkin L. Cookman performed the ceremony. The bride was given away by Herbert Taylor. Walter McAlister acted as best man and Claude E. Stewart as groomsman. The bride wore a dress of white lace and carried a bouquet of pink carnations. The bridesmaids, Olga Wilkinson and Irene Sumner were attired in pale green and pink. About 75 people, friends and relations of the bride, attended a tea and reception held in the Preston branch hall following the ceremony and all concluded the occasion with dancing.

★ ★ ★

DYSON-THOMAS.—On Saturday, September 8th 1945, Sister Mary Blakemore Dyson was married to Mr. William Ivor Thomas. The ceremony was performed by Elder Frederick Webb and Elder Harry Dyson acted as best man. President William St. J. Yates gave an address on the importance of the marriage covenant. Approximately 40 people attended and a reception was held in the Sparkbrook Schools under the direction of the best man.

★ ★ ★

BIRTHS

COLLINS.—The infant son of Elder Roland and Sister Evlyn Collins of the Sparkbrook branch, born on August 1st 1945, was blessed August 19th 1945 by Elder E. John S. Jones and given the names of Glen Anthony.

★ ★ ★

DEATHS

TAYLOR.—The death of Sister Hannah Taylor, of the Accrington Branch, Liverpool District occurred on Sunday, August 5th 1945. She was well-known and respected throughout the Liverpool District. Born at Lenton, Nottingham, in 1860, she went to Accrington in 1886 and joined the Church in 1902, remaining faithful until her death. She could recount many experiences of hardships endured during her early years of membership in the Church. She had been President of both The Relief Society and M.I.A. in Accring-

ton for many years. She leaves behind her three sons, twelve grand-children and seventeen great grandchildren. Elder John E. Owens and Herbert F. Taylor of Burnley conducted services in the home and at the graveside, at her burial. A memorial service was held in the Burnley Branch chapel, when the speakers were Elders Eddie Preston and Willie Duckworth. The Burnley Branch Choir rendered "Rest, Rest for the Weary Soul" a great favourite of Sister Taylor's.

★ ★ ★

MOUNT.—The death occurred, on August 10th 1945, of Peter George Mount, son of Brother Calvin Mount and Mrs. Mount of Salisbury. The funeral service was conducted at the Southampton Crematorium by Elder William O. Chipping and speakers at the service were Brothers Ralph Mount (Uncle) Calvin Mount (Father) and William O. Chipping.

★ ★ ★

The "ROCHDALE OBSERVER" prints the following concerning Brother Benjamin Teale, a member of the Rochdale Branch:

It is announced that the Miliary Medal has been awarded to Lance-Bombardier Benjamin Teale, Royal Artillery, of 3, Shawfield Lane, Norden, for services in North-West Europe.

The citation states: "At 0820 17th April, 1945, L/Bdr. Teale was in command of a wireless carrying party with Captain P. H. McCarthy, Royal Artillery Forward Observation Officer with 'A' Company, 1 Battalion, the Gordon Highlanders, in an attack on Hockensburn. The company pushed forward ahead of schedule but was pinned to the ground by enemy machine-gun and self-propelled gun fire.

"L/Bdr. Teale collected his party and assembling his wireless set in the open informed the Battery Commander at Battalion Headquarters of the situation. This was the only means of communication between the Company and Battalion Headquarters. By this means the A.F.V.'s in support were also informed and by concerted action, the company was enabled to advance to its final objective.

"Unable to take cover because of their heavy loads, L/Bdr. Teale led his party across the open to their final objectives in time to bring down fire on the retreating enemy infantry and self-propelled guns.

"L/Bdr. Teale operated the set throughout the advance, which lasted fom 0820 hour to 2200 hours, maintaining the only means of communication from the company to Battalion Headquarters and the supporting artillery. During the greater part of this time, he was exposed to small arms and artillery fire.

"By his personal bravery, leadership and initiative L/Bdr. Teale sealed the success of the operation which gained the whole battalion its final objective and forced the enemy to withdraw several miles, suffering severe casualties.

L/Bdr. Teale is at present on prisoner-of-war leave, having been captured six days before the end of hostilities.

★ ★ ★

Saints and Friends throughout the British Mission will feel the loss of the company of Sister Augusta Edwards who has returned to her home in America. Sister Edwards will be remembered for her work as Mission Primary Mother and Counsellor and Secretary of the Mission Y.L.M.I.A. Board. Her notable zeal and enthusiasm in these positions was no less marked in her own branch activities in Sparkbrook where she was always actively engaged in spreading the Gospel. Former and present members of the Mission Boards together with her friends of Sparkbrook join in saying to "Gussie" as she was affectionately called "Good Luck."

★ ★ ★

EXCOMMUNICATIONS

JOHN F. COOK, an elder, baptized 19th September, 1926, was excommunicated from the Church of Jesus Christ of Latter-Day Saints, at Rochdale on July 7th, 1945, for violation of the laws of chastity.

★ ★ ★

DORIS WOOLFENDEN, a member, born 20th April, 1920, baptized 17th April, 1937, was excommunicated from the Church of Jesus Christ of Latter-Day Saints, at Rochdale, of the 7th July, 1945.

HUGH B. BROWN,
Mission President.

FORCES'

"The Boys are going Home!" That's the common cry today, and the Church in this land are going to miss them. Like a new missionary army they have come into our branches and our homes bringing the spirit of the Gospel from Zion as we knew it in the days of peace before the war. We are saying "Goodbyes" with a trembling lip and a lump in the throat, and our mutual affection is such they are telling us that they hardly want to go. The following letter, written to Sister Violet Clough, formerly in charge of Circulation of the STAR expresses the thoughts of many a Mormon serviceman:

"I VERY much appreciate receiving my "Star". I appreciate it so much that I always send them away as soon as I got through with them, generally to friends in South America, as I believe they will enjoy them as much as I do. As a matter of fact, I have sent two subscriptions to friends in Brazil. In my opinion, the art work on the covers is especially to be praised. Elder Gittins has surely done well.

Now I want to tell you how much I enjoyed the meetings and contacts with the Saints during my last day in Britain. I once had the privilege of attending a Moral Leadership Course conducted by the padres of the Royal Air Force, at the conclusion of which I told them that the week had been 'like an oasis in the midst of a spiritual desert.' I was perfectly sincere in what I said, and I am just as sincere when I say the same thing about the meetings at "Ravenslea," and also about the meetings in any of the branches of this, what has come to be to me, my beloved British Mission. I have attended Latter-Day Saints services in no less than eighteen different places since landing on these shores, the last of which was, appropriately, Ravenslea. I say with feeling that these meetings, together with the consequent contacts with the Saints, have been like oasis in the midst of a spiritual desert. These things have indeed filled my life, even in spite of being in the army. My twenty months stay has been in fact almost like a second mission to me. It was particularly a source of joy to me to meet so many who remembered my brother, Arlond, who was there as a Missionary, about 1935, but stayed only four months longer than I did in the British Mission.

While thinking along these same lines more than a year ago, I committed to writing an analogy which has since been a source of comfort and encouragement. I submit it for your consideration.

In the heart of the great continent of South America, throughout the inner vastnesses of the Mato Grosso, there roam a cruel and ferocious species of wild swine. Banded together in droves sometimes numbering hundreds, the dust of their coming in the distance, and the castonet-like gnashing of their teeth as they approach, give rise to the sheerest terror in the hearts of man and beast alike. For, of all the creatures of the forest and pampas, there is none that dares face them, not one which, if it falls within their reach, can survive their merciless onslaught.

Yet, if one will climb to but a small height, as a tree or a stump as tall as a man, he is safe, so they say, for the fearsome creatures will pass him without detecting him. The bodily structure of the swine is such that they have not the power to bend their heads upward. Even if they should detect one's presence by the odour, they still have no ability to ascend to where he is. After a time they will give up, and the band will pass on to easier victims.

As with the wild swine, so it is with the forces of evil that would destroy my soul. Though they bear down upon me in mighty numbers and, as it were, with tusks sharp and dripping, yet they cannot harm me. For I shall ascend a little way beyond their reach, into the stronghold of the Gospel Truth, and they will pass me by without perceiving the source of my strength, or the reason for my safety. Their spiritual structure is such that they have not the capacity to look up to that which is above them. Even if they do look up, they nevertheless remain powerless to come where I am, or to entice me on to their ground, and after a time, will give up and pass on to easier victims.

Any Latter-Day Saint who has been a member of a military organization will

PAGES

agree, I think, that there are many about him constantly who, in their lives, seem to represent these very forces of evil which we know to be real and personal, for if they could they would drag the souls of the righteous down to the destruction of hell.

A recent letter from one of my friends in Brazil contains a paragraph which I should like to share with readers of the "Star". It is a message of faith and brotherhood to the Saints of the British Mission, from a young man who has made splendid progress in the Gospel fold. He was one of six young men and women who were the first to be baptized in the town of Campinas. They ranged in age from ten to twentyone all resolutely determined to follow the will of the Saviour at whatever cost. The occasion reminded me forcibly of the original organization of the Church in 1830 when six young men were gathered around to effect the formal opening of the Dispensation of the Fullness of Times. My correspondent, although not more than twenty years of age is now an Elder and is second counsellor in the Branch Presidency. The membership of that branch is now around 30, most of whom were baptized, I believe, after the departure of the last missionary. He writes:

"Tell the Saints in England that I pray God to bless them all; and that although I do not know them I love them all as brothers and sisters. At times in my imagination, I am there with them, the Latter-Day Saints, attending a meeting of the Church. I know that they must be happy in spite of the war that confronts them, for a true Mormon does not fear death. Under any circumstances of life he smiles confidently, because the happiness that reigns in his heart is greater than any sorrow that can overcome him. I send to them from our Brazil a tender and affectionate greeting, together with my prayers."

ALFREDO LIMA VAZ, Campinas, Sao Paulo, Brazil. March 20, 1945.

★ ★ ★

"A pilot, Flying Officer E. R. Davey, left this poem in his billet, where it was found after his death. Written in his own handwriting and bearing his signature, it appears to have been composed by him.

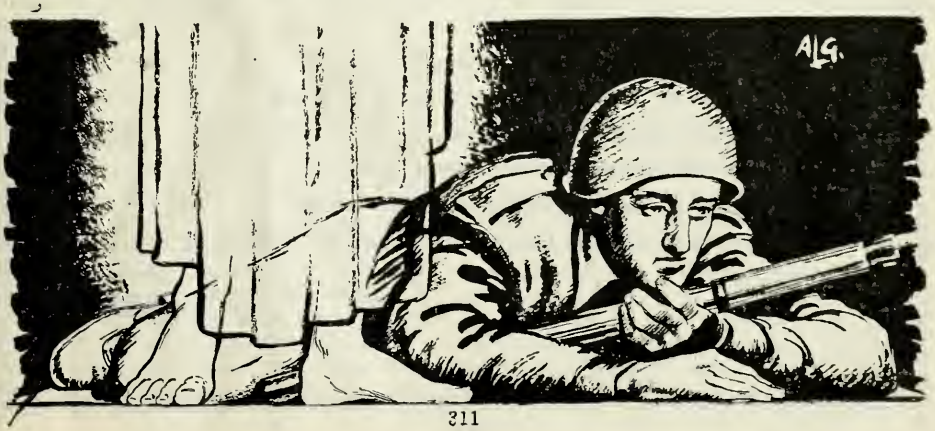
" 'Almighty and all-present Power,
Short is the prayer I make to Thee:
I do not ask in battle-hour
For any shield to cover me.

" 'The vast unalterable way
From which the stars do not depart,
May not be turned aside to stay
The bullet flying to my heart.

" 'I ask no help to strike my foe,
I seek no petty victory here;
The enemy I hate, I know
To Thee is dear.

" 'But this I pray: Be at my side
When death is drawing through the sky:
Almighty Lord who also died
Teach me the way that I should die.' "

A. E. G.



Selections from the works of the Greatest Poets

THE HAPPY HEART

Art thou poor, yet hast thou golden slumbers?
O sweet content!
Art thou rich, yet is thy mind perplexed?
O punishment!
Dost thou laugh to see how fools are vexed
To add to golden numbers, golden numbers?
O sweet content! O sweet, O sweet content!
Work apace, apace, apace, apace;
Honest labour bears a lovely face;
Then hey nonny nonny, hey nonny nonny!

Canst drink the waters of the crisped spring?
O sweet content!
Swimm'st thou in wealth, yet sink'st in thine own tears?
O punishment!
Then he that patiently wants burden bears
No burden bears, but is a king, a king!
O sweet content! O sweet, O sweet content!
Work apace, apace, apace, apace;
Honest labour bears a lovely face;
Then hey nonny nonny, hey nonny nonny!

T. DEKKER.

"WHAT IS SALVATION?"

By Nephi Jenson

MAN'S greatest need is deliverance from his natural fallen or evil nature; and the attainment of true enlightenment concerning the basic principles of purification and ennoblement of character. He needs most of all what the Christian scriptures call salvation.

What has just been said suggests the question of all questions in Christian thinking. What is salvation? Easily seventy-five per cent. of the confusion and inaccuracy in Christian thinking arises from a failure correctly to define this often repeated and misused word.

Practically the whole Christian world entertains the idea that the entire human race was by the fall of Adam put under the sentence of death and eternal punishment; and that salvation consists almost entirely of escape from this sentence Or in other words, that there are two compartments, so to speak, in the eternal world, one large one called hell and a smaller one called heaven; that by reason of the fall we are doomed to go to hell; and only the saved escape hell and go to heaven. According to this view, escape from hell and entrance into heaven constitutes salvation.

Both Catholics and Protestants teach that all those who go to hell suffer to the same degree and for the same length of time, forever and ever. That is to say that the most honourable man who barely misses heaven will be punished just as severely as the most wicked man in the eternal abode of the wicked. And conversely, the most vile person who by the grace of God alone gets into heaven will enjoy the same felicity as the most righteous person in the celestial kingdom.

In both Catholic and Protestant eschatology, both heaven and hell are unimprovable states. According to this view, there is no escape from hell and no advancement in heaven. You are just completely saved or completely damned.

In recent years there has come into existence another view of salvation, the doctrines of Christian Science. Mrs. Eddy taught that sin, sickness and death are not realities but mere illusions of the "mortal mind"; that when one attains to "spiritual understanding," he escapes from the consciousness of sin and sickness and this state of freedom from the consciousness of evil is salvation.

There is still another Christian idea of salvation, the one taught by our Lord. The clearest explanation of what our SAVIOUR understood salvation to be is recorded in the eighth chapter of John's gospel. In that chapter there is an account of a conversation between Jesus and a group of converted Jews. To these believing Jews, Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."

It was to be expected that these Jews would not know what Jesus was talking about. and they didn't. They thought he was speaking of the enslavement of one man by another. And so they replied, "We be Abraham's seed and were never in bondage to any man."

Jesus, perceiving that they did not understand the profound truth he was attempting to explain, proceeded to give them an idea of real bondage—the eternal slavery of the soul. He said, "Whosoever commiteth a sin is the servant of sin." And so saying. he gives a description of the most deadly effect of wrong doing. The most deadly consequence of sin is that it enslaved the soul. The most deadly effect of the impure thought is that it makes the soul a slave to the impure and unclean. The most deadly effect of the hateful thought is that it makes the soul a slave to hatred and malice.

After Jesus had given these Jews an idea of real slavery, he proceeded to speak to them about real freedom. He said, "If therefore the Son shall make you free, ye are free indeed." Mark well the words, "free indeed." They are two of the most

significant words ever spoken. They describe the highest goal of the soul—salvation. For one who is free indeed is saved indeed.

But what does it mean to be free indeed? It means more than acquital from a sentence of punishment. It means more than entrance into a place of bliss. It means more than escape from the consciousness of evil. It means to be free from the enslavement of every foe that besets the soul. These foes may be classified under four heads, ignorance, sin, sickness and torment. Every soul is to some extent in the darkness of ignorance in regard to the most vital things of life and eternal destiny. Every soul is to some extent enslaved by some sinful desires. Every soul is at times afflicted in body. And every soul is at times tormented by the troubles of the mind.

To be made free indeed means to be lifted out of the darkness of ignorance up into the beautiful light of truth; to be emancipated from the enslavement of every sinful desire; to be healed of every bodily affliction; and to be freed from every tormenting thought and imagination. One who has been made free in this sense is free indeed; and one who is free indeed is saved indeed.

This idea of salvation harmonises with John's conception recorded in the Book of Revelations. Eight times he uses the phrase "he that overcometh" to describe the state of those who are saved; he declares that "he that overcometh shall inherit all things."

Paul develops the same idea of salvation in his letter to the Ephesians. He speaks of salvation as the attainment of the "stature of the fullness of Christ." The attainment of the Christ stature means the approximation of the intellectual, moral and spiritual grandeur of the character of the Son of God.

Salvation is not instantaneous. The idea that a few drops of baptismal water sprinkled on the head of a child entitles that child to instant complete salvation while the unbaptized infant is denied the eternal beatific vision of the glorified Christ is as unjust as it is senseless. Equally absurd, revolting and unscriptural is the notion that the murderer by a mere confession of belief in Christ, just before he is hung, entitles him to instant and complete salvation, while the very victim of the assassin, if he died without making confesion is doomed to eternal punishment.

And yet only one of the great modern religious reformers denounced these eggregious errors; and taught the real truth concerning salvation. Even Alexander Campbell whose profound understanding of scripture enabled him to discover that baptism by immersion is for the remission of individual sins and is essential to salvation, did not escape the Catholic error that one magical ceremonial act completely saves all alike. He taught that baptism in the proper scriptural form administered to repentant believers, for the remission of their sins completely and instantaneously saves the believers, all in the same degree in an unimprovable state called heaven.

It was left for the Prophet Joseph to restore to modern man the true doctrine of salvation. In a sermon preached on the 17th day of May, 1844, he defined salvation as the condition of being "placed beyond the power of all one's enemies." In that same sermon, he taught that "one is saved no faster than he gains knowledge." The idea of being "placed beyond the power of all one's enemies," harmonizes with the Saviour's doctrine, of being made "free indeed," and John's teachings concerning "overcoming all things." And being saved "no faster than one gains knowledge," is a denial of the idea of instantaneous complete salvation; and a declaration in favour of the doctrine of eternal progressive advancement and ennoblement, resulting in infinite degrees of enlightenment, power, joy and glory.

The Prophet Joseph Smith taught that man's spirit or soul is literally the offspring of Diety; and that man has inherent in him the infinite possibilities of Godhood. According to this exalted view of the nature of man, it is his rightful destiny to increase in knowledge, wisdom, power, purity and spiritual glory until he becomes perfect even as God in heaven is perfect; and that this eternal enlightenment, purification and ennoblement is salvation, and man's highest and noblest goal.

ALL THAT COUNTS IS THE SHINE

By MARVIN O. ASHTON — of the Presiding Bishopric

SOMETIME ago in a committee meeting, President Clark told the following story.

With a friend, he stepped into a bootblack parlour for a shine. Two coloured bootblacks began immediately to work on the two pairs of shoes. The boy working on President Clark's shoes was very methodical and proceeded to do his job accordingly. Every stroke counted, but there were no frills. The other bootblack was working with much more pomp and show. He would snap the rag, beat a tattoo with it, and do everything but play a jazz tune. The friend said to the bootblack shining President Clark's shoes, "Why do you not use all these frills and flourishes on my friend's shoes? He's not getting his money's worth." The bootblack shining President Clark's shoes looked up at the friend and pointing to the boy, evidently a new comer, shining the friend's shoes, he said: "When he's been here as long as I have, he'll know that nuthin' counts but the shine."

That story doesn't get away from me. I often think of it and its application. I used to work with brick masons and carpenters. The man who accomplished the most and was the most efficient brick layer wasn't the man noted for flourishes of his trowel and false motions; he was the man who could put the most bricks in the wall and have them laid true and uniform. The best carpenter was not the man who made a lot of flourishes with his hammer and saw—it was the man who cut the boards the most rapidly and put them in place in the quickest workmanlike way. It is true of the stone cutter and the lawyer. It is the lawyer who wins cases whom one wants to take care of his legal business. One doesn't estimate the value of a school teacher by how loudly she talks and how many motions she goes through, but by how many boys and girls she prepares and trains for real life.

If we are not careful in our Church activities and responsibilities, we are apt to measure a man or a woman by the flourishes he makes and, if you please, his false motions. What really counts is what is accomplished. The only thing that counts is the results. The proof of the pudding is in the eating.

Ofttimes, we have to observe ourselves from a distance to get the proper viewpoint of our responsibilities and how well we are meeting them. Sometimes it is good to stop, look, and listen, or as someone has said, to stand off and see ourselves go by. An artist couldn't create a masterpiece if he didn't continually stand off from his painting to get the proper perspective. We have to ask ourselves eternally, "What is it all about? What really counts?" **All that counts is the shine.** A customer is not interested in how many times the boy can throw the rag around his head and snap it like a whip All he is interested in is that when he leaves the bootblack parlour his shoes have been shined properly.

I HAVE mentioned the following illustration before. Pardon my using it again. The most successful fishing in the Hawaiian Islands is accomplished by the fishermen whose activities are directed by a companion on top of the hill overlooking the waters. The fisherman proper is too close to the fish to see them, but because he is high above the water he can see the runs of the fish and can direct them where to put their nets. I repeat, we have to get away from ourselves to appreciate in the best way what our aims are.

Like the bootblack we, in our Church work, ofttimes make many false motions. We forget what we are aiming to do. The goal of the Relief Society workers should be singly and collectively to raise the standards of the people of the group or ward in which they are working. The question to ask themselves is, "How many lives and families have we benefited?" Primarily, that is what counts. The Primary teacher should have as her aim, "Into how many little children can I put the spirit of the gospel and prepare them to appreciate the contacts they will make later in other organisations of the Church?" Her question will be. "How am I influencing these boys and girls

intellectually and spiritually?" Any motions she goes through which do not result in these accomplishments are lost. It is the same with Sunday School and M.I.A. workers. You Branch teachers, how many calls you make per month, how near you hit the 100 per cent. mark of visits each month, is not nearly so important as how you are influencing the people on whom you call. Again I repeat, it isn't the motions you go through; rather, it is how well you get in gear in your responsibilities and aims.

In many of our activities, our engines are racing and going much faster than the wheels are turning, because we forget that **all that counts is the shine.**

Branch Presidents! are you burning up your engine? Are you going through a lot of false motions? Do you pride yourself on how many nights a week you are working? **Stop, look and listen,** and study carefully what movements count and what false motions you may omit. Many a president who is burning up his engine, if he would stop, look and listen, and study his movements, could be more efficient.

We all take our hats off to the man who is diligent in the duties of the Branch or district, but much more could be accomplished in this Church if we would move more carefully. In other words, if we would pour into our souls this philosophy mentioned by President Clark, that **all that counts is the shine,** we would do much better work, live longer and our families would be happier living with us.

Christ influenced the world by simplicity.

IMPROVEMENT ERA.

ONE soldier's Bible played an historic part in the first World War. It was directly responsible for the defeat of the Turkish forces and the capture of Jerusalem.

General Allenby, commander of the English forces in Palestine, had given orders to one of his brigades to capture the following day a village which stood on a rocky hill across a deep valley. This village was strongly held by the Turks, and Allenby knew a frontal attack would be costly. But it must be captured before the march on Jerusalem could continue.

That night a major, who was to participate in the attack, was reading the Bible by the light of a candle in his tent. The name of the vilage they had been ordered to capture was Michmash. It sounded vaguely familiar, and he was looking for it in his Bible.

Finally, he found in I Samuel, chapter 13, verse 16, this account: "And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin; but the Philistines encamped in Michmash." With growing excitement the major continued to read how Jonathan and his armour-bearer had gone out alone one night and found a pass that had a sharp rock on the one side and a sharp rock on the other side. The two climbed the hill and found at the top a flat piece of land which a yoke of oxen might plow in one day. When the Philistines woke the next morning and saw Jonathan and his armour-bearer on the crest of the hill, they thought they were surrounded. Saul attacked and won an easy victory.

When the major finished reading he thought, "This pass with the sharp rocks on either side of the flat piece of land overlooking Michmash is probably still there." He awoke the brigadier general and the two read the story. Scouts were sent out and found the pass which was thinly held by the Turks.

Then and there the plan of attack the following day was changed. The scouts were ordered to return to the pass and deal silently with the Turks stationed there. A company of soldiers followed, climbed the hill and just before dawn stood on the flat piece of land described in the Bible. When day-light came, the Turks in Michmash thought they were surrounded by the armies of Allenby and fled in disorder.

Thus, after the passing of many centuries, the tactics of Saul and Jonathan were repeated and the way opened for a quick and victorious march on Jerusalem.

IMPROVEMENT ERA.

MARTYRDOM IN EARLY CHRISTIANITY

by Russel B. Swenson

IN the year 155 A.D., an old man of eighty-six years was dignity and courage personified as he faced the powerful Roman governor of Asia Minor. Polycarp the Bishop of Smyrna was brought to trial by the agitation of an angry mob stirred up by the Jews of that city. The governor was compelled to examine the old man on the charges of disloyalty to the emperor. The fair-minded Roman official was tolerant toward the bishop and wished to spare him if he could. If he could only persuade him to comply with the technicality of the law he would be content.

"He said, 'Have respect to thy old age,' and other things, according to their custom, such as, 'Swear by the fortune of Ceasar; repent, and say, 'Away with the Atheists.' But Polycarp, gazing with a stern countenance on all the multitude of the wicked heathen then in the stadium, and waving his hands towards them, while with groans he looked up to heaven, said, 'Away with the Atheists.' Then, the proconsul (governor) urging him and saying, 'Swear, and I will set thee at liberty, reproach Christ'; Polycarp declared,. 'Eighty and six years have I served Him and He never did me any injury: how then can I blaspheme my King and my Saviour?'" (Martyrdom of Polycarp IX) Thereupon the governor threatened to throw him to the wild beasts of the arena. When this had no effect, he ordered him to be executed by fire. The execution was carried out just as a recent dream of Polycarp had predicted The old man died bravely and nobly with the following words upon his lips. "O Lord God Almighty . . . I give Thee thanks that Thou hast counted me worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup of Thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption imparted by the Holy Ghost. Among whom may I be accepted this day before Thee as a fat and acceptable sacrifice, according as Thou, the ever-truthful God, hast foreordained, hast revealed beforehand to me, and now hast fulfilled. Wherefore also I praise Thee for all things, I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy beloved Son, with whom, to Thee, and the Holy Ghost, be glory both now and to all coming ages. Amen." (Martyrdom of Polycarp, XIV.)

The above account is taken from an ancient Christian martyrology, that is a tale which glorifies martyrdom. It was written to inspire other Christians to die with similar courage and conviction for their sacred cause. There are parts of the Gospels, Paul's letter, and the later epistles of the New Testament which are definitely martyrological in their exhortation of loyalty to Christ in spite of drastic persecution.

Why did these early Christians face death with so much resolution, even joy when the normal human reaction to death and suffering is fear and revulsion? Why were they compelled to suffer persecution and death? The Roman government was one of the most equitable and just that ever rules an empire of diverse people. However, the cult of emperor worship was intimately connected with their legal procedures. Numerous legal processes required the taking of an oath of loyalty to the Roman government which referred to the divinity of the emperor. These legal forms were mere external observances and did not demand an inner attitude of reverence or conviction. However, when they were openly and flagrantly disregarded, or condemned as acts of idolatry by the fervent Christians, then the Roman officials were compelled to prosecute, to uphold the dignity of the law. Generally, they preferred to let the Christians alone unless they were forced to prosecute though receiving specific accusations by letter, or through a rioteous agitation by an angry mob as in the case

of Polycarp. It was not until 250 A.D. that any emperor tried to pass an universal edict which ordered all Christians to come to court to face a test oath which would determine their loyalty to the Roman government.

There were other things in addition to a suspicion regarding their loyalty to the government which made the Christians unpopular and even hated by their pagan associates. They were often looked upon as belonging to a Jewish sect at a time when anti-Semitism was already very bitter. They were called atheists because they declared all other gods to be nothing but demons. They refused to take part in any religious celebrations in the cities of the Roman Empire. These festivals had civic and cultural as well as religious aspects about them. Non-participation in them labelled the Christian as non-religious and anti-social bigots in the eyes of the masses. There were also many ex-sinners, manual labourers, and even slaves, in their ranks, a disturbing element in a world which was terribly caste-conscious. They were accustomed to hold their secret meetings shortly after midnight on Sunday mornings in order to enable their members to worship on their sacred day before they went to work. In those days Sunday was not a state holiday.

This meeting in the night was responsible for the circulation of fantastic slander against them. They were accused of committing acts of cannibalism and immoralitv during these midnight services. The above warped and twisted opinions and attitudes caused much persecution. Bitter antagonists from the lowest dregs of society to the educated intellectuals were venomous in their attacks against these humble and sincere believers in Christ. They were thus compelled to face terrible outbreaks of physical force in addition to the constant pressure of extreme social disapproval.

However, these powerful forces of opposition were met by an uncompromising leadership which displayed remarkable vigour and skill in meeting the challenge of persecution. They inspired and trained ordinary humble and lowly people to remain courageously steadfast in the face of the most severe and cruel tortures. The writing of stories about the glorious deaths of martyrs was one of their effective devices. They were frequently patterned after the narrative of Jesus' death in the Gospels. They became extremely popular among all types of believers. They exalted the martyr to supreme heights of glory. They convinced the devout adherents that martyrdom was one sure and decisive way to gain worshipful adoration from their contemporaries and a heavenly exaltation in the life to come. They inspired young and old alike with a fiery courage and a fervent desire to emulate these herioc martyrs.

Much of the content of early Christian preaching likewise honoured and encouraged martyrdom. The awful disgrace here on earth and the agonies in the life beyond the grave were continually stressed as the lot of those who did not remain steadfast. When Christians were brought into the courts to be examined, they could count on the presence of their fellow believers to be there to encourage, and even to frighten them, in order that they might give a good confession before the authorities. It is in relation to such a court scene that the Gospel of Mark has Jesus say, "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." (Mark 13:11.) Those who could not stand the test of a court investigation could expect to receive nothing but severe condemnation and disfellowship for their weakness. The fact is that so many of those who were brought to the courts suffered severe penalties that a new meaning was acquired by the common Greek legal term, **Martyr.** This word means "witness." Because so many of these Christian witnesses died for their beliefs, the word finally designated one who died for a cause.

Another means of inspiring martyrdom was the practice of preserving the relics of famous matyrs. These were the bones or parts of the bodies of the martyrs which were kept in the churches as holy symbols. When Polycarp was burned, the Christians began this practice by gathering up his ashes and bones for sacred mementos of his heroic death. Although

this custom was born from a passionate regard for the heroic dead, later it degenerated into a superstitious reverence for physical objects that bordered upon idolatry.

The expectation of Jesus' speedy return to organize his Millennial Kingdom upon the earth was a continual source of strength and fortitude to the early Saints. They were continually assured that the cosmic spiritual forces of righteousness were fighting on their side and that ultimate victory was theirs over the powers of evil. Therefore, they fought a most valiant fight like expendable soldiers who offer superhuman resistance to the foe because they know that the final victory is theirs.

The results of these drastic and uncompromising methods toward persecution were remarkable. They inspired a testimony, a courage, a tenacity, and a loyalty to the Christian cause which amazed their pagan associates. Although many looked upon them as utterly foolish and fantastic, yet others acquired a profound respect for their bold uncompromising stand in refusing to come to terms with the opposition. Death and torture were met with a serenity and even a rapture which amazed all spectators. Tertullian of North Africa described this effect with the apt expression, "The blood of the martyrs is the seed of the church." As greater pressure was applied to them, the more staunch did they become in their faith, and the more their numbers multiplied. Finally in 313 A.D. the Roman general Constantine saw the utter futility of using force to crush such faith, and issued the Edict of Toleration which stopped official persecution.

Some results were not so good. Extreme fanaticism frequently showed itself in the ranks of believers. Many became so eager to die and to suffer that they became spiritually and mentally unbalanced. The desire to die and to suffer in order to secure the martyr's crown caused many to throw their lives away needlessly. Eighteen year old Origen, who later became an eminent scholar in the third century A.D., rejoiced happily in the martyrdom of his father in Alexandria. He would have forced the authorities to execute him too if his practical mother had not hidden his clothes. The brave and moderate bishop of North Africa, Cyprian, was branded as a coward because he felt he could do more good to the Christian cause as a live bishop who could direct the Church from his hiding place than he could do by dying recklessly as a martyr.

There was also a definite tendency toward asceticism, that is extreme self-denial, which was furthered by the emphasis given to the glory of suffering for Jesus. Many gruesome details and horrible agonies were stressed so vividly in the old martyrological tales that they shock a modern reader. They stimulated a tendency toward taking pleasure in suffering as a holy experience in itself and definitely stimulated neurotic tendencies. Some historians think that some of the extreme asceticism which characterised later Christian monasticism was due to these stories which so exalted the delights and ecstasies of martyrdom.

And yet we of the twentieth century cannot withhold our admiration for most of these ancient Christian martyrs. Although they may appear to be narrow and extreme to the people of our tolerant and religiously indifferent age, yet they exhibited a spark of divine fire which consumed the temptation to make a compromise with a sensual and materialistic age. Following the example of Jesus, they loved truth more than life and pleasure. They demonstrated that physical power is helpless when it seeks to crush a resolute and organized spiritual conviction in the hearts of men.

Every man will have his own criterion in forming his judgement of others. I depend very much on the effect of affliction. I consider how a man comes out of the furnace; gold will lie for a month in the furnace without losing a grain. RICHARD CECIL.

PESEGA SUNDAY SCHOOL

Sunday School in Pesega begins early, at 8 a.m.

Yet, this Sabbath School faraway in the tropical islands of the South Pacific has a weekly attendance larger than that of most wards in the stakes of Zion.

About three hundred loyal saints gather each Sunday. Most Polynesian women and girls come clothed in attractive washable dresses of varying colours and designs. The dark-haired brethren generally wear white: skirts and coats and long, skirt-like lavalavas. Few wear shoes in this moderate climate.

The same order of excercises is followed in Pesega Sunday School as in Latter-day saint branches in Fairbanks, Alaska and Liverpool, England, or in any of the wards in the stakes. Most lessons are taught directly from the standard works of the Church.

The Superintendent at Pesega, at latest report, was Elder Percy Rivers, one of the few Samoans with two words in their names. Most have one. Brother Rivers speaks fluent English and once studied radio in New Zealand. He served as mission secretary for a short time, after travelling elders were withdrawn because of the war.

Before leaving for Sabbath School, most Samoan Saints place food, wrapped in banana leaves or some other green foliage, among heated lava rocks, so that it will be ready when they return. The food consists of such staples as fish and breadfruit, which is picked from Samoan trees. It is green on the outside with a white or yellow centre. Breadfruit is about the size and shape of a large cantaloupe.

Pesega's chapel is built on stilts for protection against the torrential rains which wash across the islands. The frame walls are constructed of imported lumber and the roof is of corrugated iron. Most branch meeting places in Samoa have no sides or benches. They consist, primarily, of a roof thatched by sugar cane leaves. which are fastened by willows and mid-ribs of cocoanut leaves. These roofs are supported by poles. often trunks of the palm or the breadfruit tree.

There are six thousand members of the Church residing in the Samoan group. Many of them are engaged in raising taro, bananas, cocoanuts and cocoa. Samoan men enjoy spearing fish, inside the reefs, by torchlight at night.

Often Sunday School attendance in these volcanic islands is ninety per cent. of enrollment.

The Lord has prospered His work among the faithful people of Samoa. May it continue to flourish. WENDELL J. ASHTON.

(continued from inside front cover)

A million torches lighted by Thy hand
Wander, unwearied, through the blue abyss:
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Sun's lighting systems with their joyous beams?
But Thou to these art as the noon to night.

★

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:
What are ten thousand worlds compared with Thee?
And what am I then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against Thy greatness, is a cypher brought
Against infinity! Oh! what am I then?
Nought!

★

Creator, yes! wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and made it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

★

Oh! thoughts ineffable! Oh! visions blest!
Though worthless my conceptions all of Thee,
Yet shall Thy shadowed image fill my breast
And waft its homage to Thy Deity.
God! thus above my lonely thoughts can soar
Thus seek Thy presence, Being wise and good!
'Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

BRITISH MISSION
HEADQUARTERS

THE LUDO PRESS LIMITED (T.U.), 373 Earlsfield Road, S.W 18